CHAPTER 1

INTRODUCTION

The background of the project

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1.0. Background of Nagaland.

Nagas ethnically belong to Mongolid race. The Nagas are composed of different tribes, numbering as many as forty (Nagaland Post, January 14, 1999:5). Yet, according to Naga Hoho, (White Paper on Naga Integration, 2002:55-56) there are 68 Naga tribes, and the list is as follows:


Here, (MR) = Myanmar, (+MR) = Myanmar and India.

The Nagas speak languages and dialects more than double the number of tribes. This is so, because some tribes speak more than one dialect; an example, the Chakhesangs, the Aos, the Konyaks, and the Rengmas have multi dialects within their own tribes.

The Nagas are inhabiting hilly regions of the north-Eastern India, enclosed between Brahmaputra river in India and Chindwin river in Myanmar. Ethnic Nagas are
scattered over several states of the northeastern part of India and in northwestern
Myanmar. Some Naga tribes are found in Assam, Arunachal Pradesh and Manipur; the
number in the latter state being almost equal to that found in Nagaland.

Migration history of the Nagas is shrouded in obscurity. It is to be noted
that oral tradition has played a very outstanding role in transmission of the Naga culture,
but could not be helpful in preserving migration story. Nevertheless, the accounts on
Naga migration from the possible origins to the present locations are not of mere
speculation. The writers both from within and outside have offered considerable efforts,
to trace the origin of migration.

In addition to a view generally accepted that China was the origin of
migration of the Nagas, Milada Ganguli, (1984:4) in ‘A Pilgrimage to the Nagas’,
suggested; “Their original homeland was in North-Western China, in the region lying
between the Hoang-Ho and Yiang-Tsze-Kiang rivers. Possibly very early they came
down to South China, and from there pushed south and west probably from 2000 B.C.
onwards.” Regarding the route of migration, she says, “Some tribes such as the Adi,
Apatani, Singpho, Lushai and Naga, ...settled along the upper currents of the rivers
Chindwin and Irrawadi in northern Burma, and from here....spread over Assam,
Manipur, Cachar Hills and the Naga Hills probably in the early centuries of our era in an
effort to find cultivable land and pastures.”

A similar version on migration route is found in the account of Isak
Chishi, The Origin and the Migration of the Nagas (Unpublished) which read; “They
migrated to present Nagaland in two broad waves, originated from Mongolia....Both
waves passed through Western China (Yunnan Province ).” Racial and linguistic affinity
of the Nagas with that of Tibeto-Burman group is a pointer to suggest with less ambiguity
that the Nagas were among the groups that were dispersed from the province of Sikiang
in China. According to the authority of Alemchiba, (1970: A Brief Historical Account
of Nagaland) “Tibeto-Burman group probably formed an area of dispersion, somewhere in
the present province of Sikiang in China, wherefrom they began to spread east and
south,” From this dispersion the Nagas came down to Burma (Myanmar). From Myanmar
the Nagas reached their present abode from different directions in successive batches.
The exact date of the migration to the present land is not known. The existence of the Naga tribes in the present place came to be noticed through the Chronicles of the Ahoms who ruled Assam from 1228 to 1819 A.D. When the Ahoms reached Assam in 1228 the already settled Nagas fiercely resisted them on the way. This account substantiates the inference that the Nagas had settled in their present habitat around 12th century. In the absence of other suitable means of finding out the time of migration, counting of generations since the inception of the village seems to be providing approximate age of the village. For example, Hebolimi, one of the first Sumi villages was in its 31st generations in 1997 A.D. This calculation of generations in terms of years suggests that the village might have been established in 1187 A.D. (approximately). Dating the settlement of the Aos was also based on similar assumption, which points to 1170 A.D. with 32 generations in Ungma, the first Ao village in 1970 A.D. (Imnayongdang, 1990:35, *Levels of Rural Development in Nagaland: A Spatial Analysis*).

### 1.1. The People.

The word ‘Naga’ as a generic term for the tribes under discussion gave rise to many interpretations and suppositions. ‘The first mention of the Nagas as a people inhabiting their present land was made by Claudius Ptolemy, the Greek geographer and historian in 150 AD. In his book *Geographia*, Claudius Ptolemy mentioned the Nagas as Nagaloi. Nagaloi means the realm of the naked’ (Naga Hoho, 2002:6, *White Paper on Naga Integration*). It is believed that others used the term ‘Naga’ to categorize the tribes as one group of people. Some of the hypotheses on the origin of the term Naga are reproduced here as found in Alemchiba’s *A Brief Historical Account of Nagaland,* (1970).

‘Mr Peal and Holcombe suggested that it was ‘Nok’ which means ‘Folks’ or ‘people’ in some tribal dialects. Reference to this word was found in the Borunjis of the Ahom kingdom in Assam’.

Capt. J. Butler was quoted as asserting that “the term Naga is derived from the Bengali word *nangta* or the Hindustani word *nanga,* meaning ‘naked’; ‘crude’,
‘barbarious’; while another theory suggests the Kachari word naga, ‘a young man’, and hence ‘a warrior’. “There is no denying that the Nagas were naked or scantily covered, yet the naked version loses its appeal because there were much more naked tribes in India but they were not called Nagas.”

Mr. Gait suggested that “The lengthening of the first vowel sound in the English rendering of the word Naga is probably due to the old idea that it connected snake worship.” Noga in Sanskrit word is snake, and some tried to believe that the Nagas worshipped snake. But this version is not reliable as the Nagas never had the story of snake worship. Instead, snakes from one of the delicious cuisine of the Nagas.

Dr. V. Elwin believed that Naga was a derivative of the word nok or ‘people’, which is a Tibeto-Burman language. This view comes closest to the acceptable inference. The Nagas commonly call themselves ‘people’ as they refer to their own tribes; an example, the Sumi means Su and Mi; where Su means ‘the third’ and Mi means ‘people’ according to the traditional account of brothers of the same family, where the Sumi is the third man or people.

There is a widely held version among the Nagas that the word ‘Naga’ is a Burmese word Naka, meaning ‘pierced-ear’. It was a common practice among the Nagas to pierce their earlobes for the purpose of decoration. This traditional practice of the Nagas corroborates the Burmese derivative Naka. Historically, it is an established fact that the Nagas had shared a time of living together with the Burmese while the former had the last sojourn spent with the latter as they marched towards the present abode. If the term Naka or Noga was first used to refer to the present Nagas, it must have been so by the Burmese.

Isak Swu, (The Origin and Migration of the Nagas) through his long study of the Naga history and by virtue of his prolonged interaction with the Burmese, asserts, “The term Naga or name Naga originated from the Burmese word Naka, which means people who have holes in their ears. In Burmese language Na means ear ka means pierced or perforated.” Differing with other theories of the term Naga, he says that the Nagas of yore loved wearing of earrings to decorate themselves to appear beautiful or grandeur. The Nagas, by tradition, are conscious of their status in society too in various
persuasions. This statement provides support to the version of deriving the term 'Naga' from ear-piercing practice of the Nagas in the past. And this practice is still prevalent among the Nagas today.

The Nagas have close affinity with the tribes in the North-Eastern India in their appearance and physiques. They are Mongoloid stock of Tibeto-Burman race. Their stature is inferior to Aryan Indian. Among the Nagas much differences are not found in respect to stature. With regard to appearance, tribes can be sometimes distinguished by looks. J.H.Hutton (1968: The Sema Nagas) observed; "the average Sema is certainly inferior to the Angami." Likewise, the Konyaks are comparatively darker in most of the cases. Some of them are very dark that it suggests possible traces of the spread of the Negritos to the North-Eastern India as depicted by S.K.Chatterji.

1.2. Geographical Location

Nagaland is located in the extreme northeastern part of India. It lies between 25°12' N and 27°2' N latitude and between the longitudes 93°20' E and 95°15' E. It has an area of 16,579 sq.km. Nagaland is bounded by Myanmar to the East, Manipur to the South, Arunachal Pradesh to the North and Assam to the West.

The topography is very uneven, full of high hills and less fertile in some areas due to soil erosion. Favourable patches for agricultural land occur in the valleys of big rivers of the state. The principal rivers of the state are Doyang, Dikhu, Dhansiri and Yeti.

Dimapur district and Western pockets of the Rengmas, the Lothas, the Konyaks and the Aos share the plain area of the state along the Western belt. There are a number of high hills in the east that are parts of the Patkai range. In the south such high ranges rise from the Barail. Saramati, the highest mountain of the state has the altitude of 3840 metres.

The average rainfall of Nagaland is 200 cm and the rainy days are 180. The rainy season lasts for 4 months from May to August, and occasional rains continue till October. The temperature rises up to 30°C on an average in summer and goes down to
4°C in mid winter. Regional variation of temperature, however, is there. Plain regions are much hotter and highly humid.

The sub-tropical monsoon type of climate of the state is very favourable for growing rice and many other crops. Sufficient annual rainfall contributes substantially toward agriculture, and the incidence of draught is very rare. Hill streams are the source of watering terraced cultivation on the slopes of the moderate hills. Nagaland is abound in diverse colourful flora and fauna. Natural resources and raw materials constitute the potential wealth of the state. Land is the sole source of livelihood and traditionally no Naga is landless. Agriculture and farming is the principal occupation of the people.

1.3. Population.

A glimpse of the census and to take it for granted may be misleading and unrealistic. This statement is not intended to undermine the authenticity of the census. However, it should be clear that a cursory glimpse of the total population would not provide exact status of the indigenous population of the state. The state is exposed unguardedly to the infiltrators and immigrants, and the result has been unprecedented explosion of population in the state over the past few decades. This state presents itself as a green pasture for the treasure hunters. Now, the state has registered the highest growth of population in the country at 64.41 percent.

2001 census showed a total population of the state at 19,88,636. The state has the population density of 120 per sq.km. Table No.1.3.1 shows important figures of the census of Nagaland in 2001.

Table No.1.3.1. Population of Nagaland as per 2001 census.

<table>
<thead>
<tr>
<th>Population</th>
<th>Total</th>
<th>19,88,636</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>10,41,686</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>9,46,950</td>
<td></td>
</tr>
<tr>
<td>Population Density</td>
<td>120/sq.km.</td>
<td></td>
</tr>
<tr>
<td>Sex Ratio</td>
<td>909 (F) per 1000 (M)</td>
<td></td>
</tr>
</tbody>
</table>
Increase of population by 64.41 percent in 2001 over the 1991 census is an alarming trend, and that needs a serious attention. The lowest growth of population in percentage was Kerala state at 9.42. Not only this time that Nagaland tops the population growth but even in 1991 census the state stood highest in population growth at 50.64 percent.

Male-female ratio of 1000 to 909 indicates an imbalance growth of the population in the state. This imbalance may be attributed to mass immigration of males from other states who come to the state for various occupations. Another factor was the need for technical personnel from outside to cope with the task of systematic implementation of the various developmental programmes. Other immigrants include the executives, technicians, teachers, businessmen, construction workers, labourers, and hawkers, etc. If such trend continues unabated, there is a growing concern that the tribal population is going to be submerged in the ocean of non-tribals who are non-locals in all the urban areas. Non-local populations have started penetrating even into remote rural areas in great number. All this is happening with the vicious impact on indigenous culture.

There is a wide disparity of population among the 8 districts of the state. Table No.1.3.2. shows the district-wise population and density as per 2001 census.

Table No.1.3.2. District-wise Population of the state according to 2001 Census

<table>
<thead>
<tr>
<th>State/District</th>
<th>Total Population</th>
<th>Density</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nagaland</td>
<td>19,88,636</td>
<td>120</td>
</tr>
<tr>
<td>Kohima</td>
<td>314366</td>
<td>101</td>
</tr>
<tr>
<td>Phek</td>
<td>148246</td>
<td>73</td>
</tr>
<tr>
<td>Zunheboto</td>
<td>154909</td>
<td>123</td>
</tr>
<tr>
<td>Wokha</td>
<td>161098</td>
<td>99</td>
</tr>
<tr>
<td>Mokokchung</td>
<td>227230</td>
<td>141</td>
</tr>
<tr>
<td>Tuensang</td>
<td>422800</td>
<td>98</td>
</tr>
<tr>
<td>Mon</td>
<td>178600</td>
<td>145</td>
</tr>
<tr>
<td>Dimapur</td>
<td>308382</td>
<td>333</td>
</tr>
</tbody>
</table>

Tuensang district has the highest population with 4,22,800 followed by Kohima district with 3,14,366, while the lowest population is found in Phek district with
1.4. Beginning of Education.

Before the entry of American Baptist Missionaries into the Naga areas, there was no school or any script known to the Nagas. The first literacy activity was witnessed in 1872 with the advent of Christianity in the Ao area of the state. Before Christianity came to the then Naga Hills, "there is no record of teaching and learning of any script and opening of any formal school. If education without literacy can be perceived, the Nagas had it well derived from indigenous time-tested system to deliver the needs of those times for their survival and growth" (Kiremawati, 1995:11, Education and the Nagas). Early educational institutions were started by the American Baptist Mission, where music and scriptures were also taught. Literacy came to the Nagas with the basic purpose of enabling the people to read the scriptures and sing the hymnal.

Succeeding the American educational mission, the British took over the responsibility for the education of the Nagas. But like the rest of the country, colonial education in Nagaland was primarily aimed at meeting the needs of the colonial hegemony, and not much beyond theory and literacy. However, there is no doubt that the Nagas owe social change in their society to the pioneering efforts of the early educationists. With the enlightenment of the people through the Christian gospel of love and peace and education in Nagaland, the tradition of head hunting was rejected and abandoned, which otherwise was a practice among the Nagas as matter of honour and fortune for the head taker.

Positive impacts of school education on the human development of the Nagas were significant and remarkable. Now the Nagas have developed into a stage where many of them have excelled themselves in diplomatic, political, intellectual, creativity, management, administrative and academic aspects in national and international levels. However, school education in Nagaland could not serve cultural purpose of the people. Rather, with mass conversion to Christianity coupled with the advent of formal education, the Nagas gradually dropped their traditions and cultural heritages. Early
converts viewed that performance of Naga folkdances and folksongs were sinful and against the new faith. Besides that, school education emphasised on imparting textual information only and looked at the school education as a tool for securing white collar job. Thus, fostering a wholesome personality and all-round development in the educand was neglected. School education curriculum seemed to have not paid attention to the preservation cultural and social values of the Nagas. There is an apparent weakness in the present school curriculum in relation to cultural development. Younger generations have become too inclined to material achievement and individualistic, and less concerned for social harmony and valued based society. Therefore, the present study aimed at looking at the school education with specific study of cultural content in school curriculum.

Despite the shortcomings in school education system, the growth of literacy in Nagaland has been rapid and progressive, considering the fact that the light of education fell very late on the soil of Nagaland. Comparing to advanced states that had started educational programmes much ahead of Nagaland, the state has taken a great stride on the path of education. Literacy rate of the state was worked out to be 67.11 percent, which is above the national literacy rate of 65.49 percent.

Decadal census showed a very rapid rise of literacy rate in the state. Literacy of both Nagaland state and India, since 1961 to 2001, is shown in Table No.1.4.1

Table No.1.4.1. Decadal growth of literacy since 1961 to 2001 (In percentage)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>India</td>
<td>24.02</td>
<td>29.48</td>
<td>36.23</td>
<td>52.11</td>
<td>65.49</td>
</tr>
<tr>
<td>Nagaland</td>
<td>17.91</td>
<td>27.40</td>
<td>42.57</td>
<td>61.30</td>
<td>67.11</td>
</tr>
</tbody>
</table>

As seen from the table, literacy in the state was 17.91 in 1961 as compared to 24.02 in India as a whole. But every successive decade witnessed a quantum leap in literacy in Nagaland, and finally the state’s figure overtook that of national’s in 1981, and the trend had continued till date.

When Nagaland attained statehood on 1st December 1963, there were only 84 Middle schools and 16 High schools in the state. India was in the midway of its Third Five Year Plan (1961-65). Literacy of the state was very low at that time i.e. 24.02
percent only. Starting from the Fourth Five Year Plan physical development for education received serious attention of the central government. The number of Primary school increased to 978 in the Fourth plan period. By the Fifth Plan (1974-78) Primary schools rose to 1,109, and 285 Middle schools and 95 High schools. The present status of school in the state is seen in Table No.1.4.2.

Table No.1.4.2. Number of schools in the state in 2001

<table>
<thead>
<tr>
<th>School:</th>
<th>Hr. Sec. School</th>
<th>Secondary School</th>
<th>Elementary School</th>
<th>Primary School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Govt.</td>
<td>9</td>
<td>116</td>
<td>255</td>
<td>1311</td>
</tr>
<tr>
<td>Pvt.</td>
<td>19</td>
<td>203</td>
<td>218</td>
<td>190</td>
</tr>
<tr>
<td>Total</td>
<td>28</td>
<td>319</td>
<td>473</td>
<td>1501</td>
</tr>
</tbody>
</table>

The table shows that there were 28 Higher Secondary schools, 319 Secondary schools, 473 Elementary schools, and 1501 Primary schools in the state. As the data revealed, private institutions were more for Higher Secondary and Secondary stages, and government schools were more in case of Elementary and Primary education. The enrolment of students in schools is shown in Table No.1.4.3.

Table No.1.4.3. Students enrolment in schools in 2001

<table>
<thead>
<tr>
<th>School:</th>
<th>Hr. Sec. School</th>
<th>Sec. School</th>
<th>Elem. School</th>
<th>Pri. School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Govt.</td>
<td>Boys 1539</td>
<td>Boys 10804</td>
<td>Boys 11024</td>
<td>Boys 44674</td>
</tr>
<tr>
<td></td>
<td>Girls 1169</td>
<td>Girls 11853</td>
<td>Girls 11246</td>
<td>Girls 45012</td>
</tr>
<tr>
<td>Total</td>
<td>2708</td>
<td>22657</td>
<td>22270</td>
<td>89686</td>
</tr>
<tr>
<td>Pvt.</td>
<td>Boys 19406</td>
<td>Boys 65778</td>
<td>Boys 35979</td>
<td>Boys 22780</td>
</tr>
<tr>
<td></td>
<td>Girls 15634</td>
<td>Girls 56834</td>
<td>Girls 33958</td>
<td>Girls 18563</td>
</tr>
<tr>
<td>Total</td>
<td>35040</td>
<td>122612</td>
<td>69937</td>
<td>41343</td>
</tr>
</tbody>
</table>

The table shows that the students enrollment in private institutions were much higher in Higher Secondary, Secondary, and Elementary schools as compared to government schools, whereas in Primary stage government schools had more students enrollment than that of private schools.

Literacy figure of the state and districts according to the 2001 census is shown in Table No. 1.4.4.
The data shows that both in government and private schools male teachers outnumbered that of females in all the stages of schooling, i.e., Higher Secondary, Secondary, Elementary, and Primary schools.

1.5. Religion
The traditional Nagas did not know any religion by name. Verrier Elwin, (1969: *The Nagas in the nineteenth Century*) for example, says ‘There is a vague but very general belief in someone omnipotent being, who is well disposed towards men, and whom therefore, there is no necessity for propitiating. Then come a number of evil spirits, who are ill disposed towards human beings, and to whole malevolent spirits are sylvan deities, spirits of the trees, the rocks and the streams, and sometimes of the tribal ancestors.’

The Nagas believed in a number of spirits, from some of whom were ascribed the maleficence on man, and from the others the kindness and benevolence towards man. Rituals and genmas were necessitated to keep hostile spirits at peace. And thus the belief of the Nagas was identified as animism. Idea of God and submission to its authority was inherent in the Nagas. ‘The Nagas believed in existence of a Supreme God – a benevolent caretaker, and of good and bad (evil) spirits. Further, the practices in the Old Testament are similar to those of the religious rites in Animism – tribal faith.’ (Dozo 1988: *Hill Tribes now for Tribes in India*). Animism is identified as tribal religion. Naga animism may not have been regarded as a religion by the established standard. Verrier Elwin (1969:503 Ed.) therefore, said ‘The Nagas have no established form of worship; they have no temples erected in honour of their deities, and no ministers peculiarly consecrated to their service. They have the knowledge, however, of several superstitious ceremonies and practices handed down to them by tradition; and to these they have recourse with a childish credulity.’

Yet, a defensive argument for Animism of the Nagas as a religion has a sensible justification as seen here; ‘religion involves physical and spiritual implication. Physical implication finds its expression in religion in which man pursues a life of success, prosperity and long life by way of practicing this or that religion. This involves mental attitude and this attitude, in course of time, developed into deep philosophy so as to suit mythological satisfaction which ultimately satisfies the spiritual self.’ (Veprari Epao, 1998:4, *From Animism to Christianity*). He adds, ‘If therefore, religion is as universal as man involving some ideas of God, which binds and knits them together in harmony and having a systematic thought and devotion within the cultural framework,
then Naga animism is also a religion. Anthropologically speaking, in fact, we cannot
deny animism in the category of religion. In the strict terms of Christianity, however, fear
and reverence through personal transcendence with a Supreme Being, Naga animism is
just a path to an invisibly yet omnipotent and omnipresent God because animism has its
own systematic thought and devotion and that gives knowability.’ (Veprari Epao, ibid:6).

Thus, before the advent of Christianity that was embraced as late as 1872
in Nagaland, the Nagas followed animism in a complete uniformity. If there was any
difference among the tribes in religious traditions, it was only the difference of practice
or details rather than of fundamental principles. In animist belief, the idea of the
guardianship of the soul after death is not very sure. ‘They also believed that there is
something in man which survives the death of his body; but what it is or where it goes,
they are not able to explain. It is a kind of a primitive belief in the immortality of the
soul.’ (Prakash Singh, 1995: Nagaland). Yet, as per the belief of the Sumis there is
ultimate abode of the death where they live and keep themselves busy like the living
ones. And they point to a territory of the death on this earth itself.

1.6. Concept of Culture

Culture is a term often opened to varied explanation. Dynamics of culture
may vary from society to society, country to country according to the prevalent living
condition. Nevertheless, commonality of ideas that characterize culture pervades all
human societies.

Culture is both material and non-material. Material culture includes tools,
implements, costumes, household objects, buildings, medium of transportation,
ornaments etc, and non-material culture refers to system of ideas, polity, beliefs, rituals,
taboo, value system, and morals. Therefore, culture is both concrete and conceptual that
is expressed in tangible objects as well as in ideas and philosophy.

Let us look at the definitions of culture as given by various writers.

Oxford Dictionary: “The arts and other manifestations of human
intellectual achievement regarded collectively, customs, civilization and achievements of
a particular time or people”.
R.T. Lapiere: “Culture is the totality of customs, traditions, institutions, etc. inherited by a people”.

Frank Murgrove (1984: *Education and Anthropology – Other Cultures and the Teacher*): ‘A culture is the customs of a group of people. The culture of one group may include polygamy, female circumcision, and ancestor worship; of another pigeon racing, monogamy, and infant baptism. Customs usually entail rules and prohibitions and imply and embody values’.

K.L. Gandhi (1993: *Value Education – A Study of Public Opinion*) defined thus; “Culture is the totality of thoughts, symbols, beliefs, sentiments, etc. which a group has developed and refined over a period of time and with which it has enriched its material life”.

According to Kroeber and Kluckholm (1952:181, *Cultural influences on Human Development*), “Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas. Values; cultural systems may on the one hand be considered as products of action on the other as conditioning elements of further action”.

Ralph Linton: “Culture as a way of life – doing, feeling, appreciating, thinking, etc.- the whole way of life – that is created, learned, held in common, passed on from one generation to another by contemporary society”. He also asserted that culture is the sum total of behaviour patterns of a group conditioned in part by the physical environment (both natural and man-made) but primarily by the standardized ideas, attitudes, values and habits developed by the group to meet its needs. Culture, as a distinguishing identity of a particular society has also been defined as a configuration of learned behaviour whose component elements are shared and transmitted by the members of particular society. Religious practices, methods of doing business and trade, ways of eating and drinking or ideals of life are included in two configurations. Patriotism, love of support, belief in ghosts, or kindness to animals are included in culture.

According to Kilpatrick: “All the man-made parts and aspects of the human environment. Everything contrived or discovered by man that has made a place
for itself in the social process. It thus includes such diverse human contrivances as language, tools, customs, accepted procedures, institutions, conceptions, standards, and ideals”.

E.B. Taylor: In his book ‘Primitive Culture’ (1871), defined; culture or civilization, taken in its wide ethnographic sense as complex whole which includes knowledge, belief, art, morals, laws, customs and any other capabilities and habits acquired by man as a member of society.

Andre Marlaux defined culture as the sum total of all forms of art, of life and thought, which in the course of centuries, have enabled man to be less enslaved.

Mathew Arnold: The ways of life, the habits, the manners, the very tone of voices, the literature, the things which give pleasure to community, the words, the thoughts which make the furniture of their minds. In broad sense it is ‘Sweetness and Light’.

C.A. Allenwood said that culture includes on the one hand, the whole of man’s material civilization, tools, weapons, clothing, shelter, machines and even systems of industry; and on the other hand all of non-material or spiritual civilization such as language, literature, art, religion, ritual, morality, law and government.

In the words of T.S. Eliot, culture includes all the characteristic activities and interest of people.

M. Horam (1992. Social and Cultural life of Nagas) says, “Culture be generally characterized as a set of ideas, including among other things, law codes, attitudes towards one’s parents, forms of gambling, designs of ploughs, songs and dances, sculpture and quaint customs such as language and literature, government, religion, philosophy and science”.

In the words of Taneja (1998. Socio-Philosophical Approach to Education), “Culture includes everything under the sun that it includes anything that can be communicated from one generation to another”.

Redfield: “Culture as an organized body of conventional undertakings manifest in art and artifact, which persists through tradition, characterizes a human group.
Broom, et al (1981. Sociology - A Text With Adapted Readings) said that culture is the way of life of a society, the knowledge, beliefs, customs, and skills available to its members.

Chesler, et al (1981. Sociology of Education) defined that culture can be characterized as a uniquely human aspect of social interaction. Culture consists of material (such as buildings, railroads, cars) and symbols (such as ideas, cherished values, the flag, art forms) that have meaning for persons.

Coombs H Philip (1985. The World crisis in Education- The View from the eighties) says that in a broad anthropological sense, the culture of any society includes the features that account for its distinctive identity, cohesiveness, and continuity. Culture includes the society’s system of values, ideology, and social codes of behaviour; its productive technologies and modes of consumption; its religious dogmas, myths, and taboos; its social structures, political system, and decision-making process.

According to A.E.Naida (1954. Customs and Culture) “Culture means music, art, and good manners. But according to him, this is not the anthropological definition of culture. Anthropological definition of culture is all learned behaviour, which is socially, acquired, that is, the material and non-material traits that are both transmittable and accumulative, and they are cultural in the sense that they are transmitted by the society, not by genes”.

Definitions of culture as seen from various descriptions give us a clear conception that culture is the sum total of the way of life that is discernible both from material and non-material characteristics, and transmittable from one generation to another. Continuity of culture comes through deliberate efforts among the members of the society. Culture of a community means identity of its entity.

A comprehensive description of culture has been put forth by Acharya Ramamurthi Committee for Review of the National Policy on Education (NPE) 1986, in which culture is characterized in three levels of depth:

a) the superficial or external level gives a sense of identity to a community, group, region or nation. In our case, the different kinds of distinctive dresses, the way
birth, marriage, or death rites are performed by different groups, food preferences and preparations, celebration of festivals etc. fall into this category and level;

b) at a deeper second level, the more substantive aspects of a culture and its achievements are to be found, such as the different dance forms, music traditions, art and architecture, literature, as well as planning, system of management etc.;

c) at the third or deepest level lie the foundational values, worldwide views, perspectives, mind-sets, and the philosophy of a people about the way they view basic realities of life, relations and after life.

It is realized that our cultural values have not been accorded due importance from the time a wave of change touched upon the people. Superficial or external characteristics of culture such as festivals, food and dresses somehow remained with the people to this day. But the foundational values are being diluted with the modern materialism and individualism. For a stage of people preceding modern generation, there certainly could have been a moment of indecisiveness when they were sandwiched between the period of traditionalism and modernism. And one should surely see a compromise those people must have struck upon. Applying themselves both in the periphery of traditions and allowing new ways of life to intrude into their households, the vision of cultural preservation could have gone blur. Next to them and subsequent generations were systematically drawn to modernity thus, greater and greater schism was created between new generations and cultural heritage of the people.

The modern youths have more than one factor that deprived them of cultural basis of growth. Separation from rural community, where traditional values sustain, is one major factor for cultural ignorance in younger generations. School, being the sole agent of personality development and cultural nourishment, has been failing to address cultural decline of our society. School provides information but has not been able to sufficiently provide knowledge due to its lacking in holistic approach to the learning system. Therefore, a serious thought over the school curriculum and its impact on the society is an urgent need. With that objective in mind, the present study aims at finding cultural input in the school curriculum.
1.7. **Characteristics of Culture.**

Taneja (1998:68, *Socio-Philosophical Approach to Education*) listed out the following characteristics of culture:

i) Culture is social inheritance and not biological inheritance, that is we are not born with it but we have to learn it. It is transmitted socially through language. Culture is necessary for the progress of mankind. The cultural heritage brings stability in society.

ii) Culture, being the behaviour of thought and action, is acquired through interaction.

iii) Ideas are the real foundations of culture. The fundamental basis of culture is found in the minds of men, not in the external manifestations and is reflected in our actions.

iv) Culture is something organic and is lived into rather than preached and sermonized. It speaks at every step.

v) Culture is cumulative. All the elements of culture grow as a result of centuries of cummulation.

vi) It is preserved, augmented by each generation and transmitted to the new generations. If culture was not conserved and transmitted all the human knowledge and experiences would have been lost to successive generations.

1.8. **Classification of Culture.**

Culture is such a vast term because it refers to almost all aspects of what man lives with – thoughts, feelings, actions, interactions, and objects. Culture can be classified in the following manner:

i) The material Culture Vrs Non-Material Culture: The material culture refers to such physical aspects like buildings, vehicles, tools, implements, and dress, etc. Non-material relates to faiths, beliefs, stereotypes, prejudices, taboos, attitudes, bodies of knowledge, etc.

ii) The Universals, the Alternatives and the Specialities: According to Linton (1982) the universals are those aspects of culture which are generally accepted.
and expected by a society such as the practices of the state, the economic system and the like. The Alternatives are those aspects in which the individuals have choices or certain permissive rights, e.g. every culture demands a legal marriage. The specialities are those that involve the process of differentiation.

iii) The Innate and Derived: The innate are such elements of culture that are related to the fundamental wants of human beings, such as food, sex, protection, etc. The derived are the cultural imperatives, which are illustrated by plays and sports, artistic and aesthetic pursuits, racial and religious experiences.

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